

To think within the walls of any ism or ideology is <sup>to</sup> ~~a~~ restriction both ~~of~~ the mind and the behavior, <sup>is to</sup> ~~it~~ ~~confine~~ the personality to precincts from which it never takes a walk into the unrestricted universe of thought.

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The fact is not a idea or statement  
~~held~~ <sup>accepted</sup> by the majority or minority. It is the  
sensibility which considers without standing  
upon the vantage point of any restricted  
belief ~~background is not~~ or  
ideology. It only requires itself clearly;  
~~that is.~~  
~~In other words,~~ it requires only to see  
itself clearly in relation to any idea or  
statement brought to its attention. ~~out of~~  
~~which~~ <sup>through this</sup> relation it arrives at true ideas,  
true sentiments, true experiences.

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in which it finds itself, and motivated

✓

by its will, its desire, for intelligent peace, where truth to it is no longer confined to faction but to the fact of seeing unmo-  
lested by every limitation of sight.

The fact is not an idea <sup>or statement which is part of the intellectual schemata believed in by</sup> which the majority or minority <sup>firstly</sup> believe in. It is the sensibility

which considers without standing upon the

vantage point of any restricted belief, which

does not go beyond the

~~from the background of any~~ <sup>neither retreats or goes forward from the premises of an</sup> ~~ism or ideology. It~~  
Such sensibility, which is fact requires only to see itself  
~~only requiring itself~~ clearly in relation to a  
an idea or statement. In other words, it knows itself to be

To think within the walls of any ism or

ideology is a restriction. It <sup>puts blinders upon the</sup> ~~is a restricting~~  
mind and shackles upon the <sup>It confines the personality</sup>  
behavior. When the mind confines itself to

precincts from which it never takes a walk  
into the unrestricted universe of mind.

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involved in whatever is brought  
to its attention and which  
relieve it of its own  
ideas, and statements, and  
experiences.



Clarity, ~~as democracy and every good~~<sup>desirable</sup>  
virtue, is a matter of consideration, ~~and~~<sup>while</sup>  
consideration is a matter of being able to  
~~weigh alternatives,~~  
~~consider~~ ~~so as arrive at a reasonable judg-~~  
~~ment despite the importunings of desire. A~~  
~~reasonable judgment depends upon the neutrality~~  
~~of the mind's attitude, and not upon other~~  
~~predetermined conclusions of one's desires.~~

Without neutrality there can only be an hasty  
~~and incomplete searching~~<sup>therefore</sup> ~~and an unfair consid-~~  
~~ering and finding out~~<sup>followed by</sup> ~~and concluding.~~  
~~There~~<sup>all</sup>  
~~this has unfortunate conse-~~  
~~quences of these as they~~<sup>can only be an impatient bearing of the conse-</sup>  
~~quences of these as they~~<sup>which</sup> ~~are prolonged in the~~  
~~and these consequences can only be borne impatiently~~<sup>and there consequences can only be borne impatiently</sup>  
mind's on-going activities. If the mind is  
not to involve itself in hopeless contradiction  
and impossible ~~collisions~~<sup>solutions</sup>, it must, through  
neutral study of its activities, seek always  
to clarify itself and not just when it is  
forced to do so by hurt and forced impositions  
of circumstances. It ~~is~~ must do this by its  
own will, by its own intelligent desire for  
peace. And if it is to have peace, it must  
also have truth which is no longer confined to  
faction but to the fact of seeing unmolested  
by every limitation of sight.

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<sup>(A)</sup> and, which is far more  
serious, self-wisdom.



this is in regard to ourselves in our teaching roles.

~~We must ourselves be able to judge,~~ <sup>and</sup> Before

we insist that our students accept our judg-

ments or come by themselves to a judgment, ~~they~~

must also

~~we must ourselves be able to judge.~~ relative to such and such an issue. The primary

issue involved in all teaching is to render the

mind capable of consideration before asking it

to accept or reject a point of view. And

where the mind cannot consider, the mere

statement of facts will not induce the mind to

~~as they deserve.~~ consider them. The fact, under this circum-

stance, becomes an indoctrination of a kind of

non-judgmental

thinking - ~~a non-judgmental~~ <sup>an</sup> activity <sup>as</sup> ~~as com-~~  
~~wasteful of mind-resources as when,~~  
~~pared with that solving when~~ the student

~~unemphatically~~ accept<sup>s</sup> the judgments of his teacher. Both

~~alternatives come down to,~~

~~an~~ indoctrination and not a considering of

ideas and events which grant an impersonal

description, <sup>and</sup> ~~both in regard to fact and to their~~ <sup>events</sup>

meanings. ~~and to their~~

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It is the usual <sup>thing to</sup> find educators divided <sup>in regard to an issue or difficulty with</sup> into rival camps, <sup>one finds that</sup> each proposing a contrasting solution. ~~And just as usually~~ neither solution comes to the heart of the difficulty.

Thus, ~~there are~~ some <sup>will argue</sup> that only facts and factual relations be presented,

~~and that the business in the school is to~~

~~let the facts speak for themselves.~~ The

student, so it is <sup>maintained</sup> ~~held~~, will then arrive at a definite stand of his own consonant with his ideals and general level of thinking.

~~Then there are~~ <sup>who</sup> others <sup>who</sup> hold that it is entirely legitimate for the

instructor to suggest or express the final position to be maintained. In this view,

<sup>instead of permitting them to 'speak for themselves'</sup> facts are again presented, but ~~the~~ the

teacher openly declares himself. He uses his

influence to persuade his students to adopt

~~this or the~~ value-generalization <sup>which are</sup> ~~democracy~~

or totalitarianism, religious <sup>acceptance</sup> ~~beliefs~~ or

atheism, racial tolerance or prejudice, etc.

In the one case, he goes no further than the statement and analysis of facts; in the other,

~~he presents his own personal sympathies as a~~

~~attempt to induce~~ <sup>acceptance</sup> ~~of prevailing~~ his students to

accept his own conclusions upon the facts.

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He only deals with name-facts, not with facts that are experience, that deal with the increase of the psychological capacities which in turn can deal with less restriction of personal attitude than the observation of the life of the observer.

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intellectual schemata. The idea and the ideator comprise the fact. When the idea is excluded there can be no ideator; when the ideator is absent there can be no idea. A 'fact' is no fact without the fact-finder; the 'fact-finder' finds nothing without the consideration of the 'fact'. But as he considers, he comes upon fact proper which is himself as he comprehends and applies of facts.



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<sup>we must</sup>  
~~Let us~~ consider <sup>this</sup> fact which enters into  
<sup>since it</sup>  
all facts. ~~This fact~~ deals again with the  
broadening of the mind itself, with the  
unrestricting of the mind itself, which then  
<sup>becomes</sup>  
~~is~~ capable of less biased vision and conse-  
quently of less confined action, ~~also~~.

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The actions of a man are of the nature of  
the soil, the environment, in which <sup>his</sup> ~~the~~ mind  
is planted and tended. Knowledge is better  
when <sup>one</sup> ~~you~~ finds out than when <sup>one is</sup> ~~you are~~ told.  
But most of us have knowledge which is not a  
finding out but only a telling and a following  
and an accepting <sup>2 or</sup> ~~and~~ a revolting against this  
following. And the reason our knowledge is not  
a finding out is because our minds have  
never been given that nurture which would  
have strengthened it so much it would have  
been able to find out. Again, that strengthening  
that growth, that maturation is the fact  
of facts. It is the bone and sinew of facts  
which will stay as disembodied theory.



Necessity for thought.

~~Trouble is accumulative so that when the bubble breaks, we are helpless~~

Trouble is accumulative so that when the bubble breaks, we are helpless,  
for lack of training in thought.

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